Confucianism as interpreted by the Sung thinkers remained the orthodox philosophy of the state and was enforced through the civil service examinations. The Confucian cult was maintained much as it had been under the later rulers of the Ming. Every imperial political subdivision had a temple in which were tablets to the sage and his distinguished followers and in which sacrifices were officially offered at stated intervals* New names, too, were added to this imperial hall of fame.

INTERCOURSE WITH THE OCCIDENT

Mention has repeatedly been made of the growing pressure from the Occident. Roman Catholic missionaries penetrated every province, bringing with them their religion, and the scholars among them residing in Peking introduced the court and the *literati* to the science and art of the West. In 1807 the first Protestant missionary, Robert Morrison, landed at Canton, and others followed. Portuguese, Dutch, French, English, a few representatives of other European states, and, last of all, Americans, made their way to Macao and Canton. The Russians maintained an overland trade. Upon all these the Ch'ing authorities kept a strict hand. Roman Catholic missionaries were closely watched: repeated persecutions prevented their flocks from increasing much beyond the two hundred thousand mark and were slowly stamping them out. Protestant missionaries were confined to Canton, to Macao, and to overseas Chinese in places like Batavia, Singapore, Malacca, and Bangkok. Commerce was closely regulated. While some smuggling was done, most of the maritime trade was carried on through one-port, Canton, and there, during much of

the period, it was conducted through an official guild of Chinese merchants, the *Co-hong.* Foreign merchants in Canton were restricted to a narrow strip on the river-bank, the famous "Factories," and might with Portuguese permission find more breathing space at the near-by Macao. The Occident, growing in wealth, power, and commercial activity, would not permanently brook such constraint and trouble loomed ahead. For the time being, however, Westerners had perforce to submit to the conditions imposed by the government in whose land they were guests.

In spite of all these restrictions, the impact of the Occident was